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Old Friends

There are no friends like the old friends
And none so good and true;
We greet them when we meet them
As roses greet the dew.
No other friends are dearer
Though born of kindred mold
And while we prize the new ones,
We treasure more the old.

There are no friends like old friends,
Wherever we dwell or roam
In lands beyond the ocean
Or near the bounds of home.
And when they smile to gladden
Or sometimes frown to guide
We fondly wish those old friends
Were always by our side.

There are no friends like old friends,
To help us with the load
That all must bear who journey
O'er life's uneven road.
And when unconquered sorrows
The weary hours invest
The kindly words of old friends
Are always found the best.

There are no friends like old friends,
To calm our frequent fears
When shadows fall and deepen
Through life's declining years. . .
And when our faltering footsteps
Approach the great divide
We'll long to meet the old friends
Who wait the other side!—Anon.



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LOOKING BACK It has been the habit of many writers on the subject of Freemasonry and its traditions to wander far afield into the realms of mythology to find its source and while there is no actual record of Adam's initiation into the Craft in the Garden Lodge nor any Masonic mementoes in Eden—now incidentally anything but an Eden—the enthusiasm of certain historians would have us almost have one believe there were. As Disraeli once said of Gladstone, England's grand old man, apropos of one of his perorations, "the distinguished member is intoxicated by the exuberance of his own verbosity." Likewise enthusiastic Masonic writers—betimes.

It is interesting then to read of Vergil's Latium, for the ancient Romans, like the new rich of a generation ago, and Masonic delvers, were always searching for illustrious ancestors. Conscious that, for all their prowess in war, the Greeks still looked down on them as rough, unlettered upstarts in the Mediterranean world, they found compensation in legends which attributed to them a more glorious past than they were strictly entitled to claim. The most famous and popular of these legends was the story of Aeneas and the Trojans which Vergil used with such magnificent effect in the "Aeneid." But even Vergil was faced with a difficulty. All traces of Trojan ancestry had disappeared and the Latins had everywhere prevailed. He therefore had to maintain that when Aeneas landed at the mouth of the Tiber Latium (that level plain between the Alban hills and the sea which roughly corresponds to the Roman Campagna) was already inhabited by a rich and powerful race and dotted with proud cities like Laurentum, Lavinium, and Ardea. In this he was certainly wrong. Modern historians and archaeologists agree that in 1200 B.C., the usually accepted date for the fall of Troy, Latium was a marshy swamp, already malarial (as it still is today), in which a few half-nomad people grazed their flocks and huddled for safety in rough settlements on the hills. Even by 752 B.C., the traditional date of the founding of Rome, the Latins were still a primitive lot though they had begun to unite against external foes and possibly to drain the marshes and cultivate the land. The truth is that the cities of the Campagna were never very important though the Latin League achieved some power and influence in the fifth and fourth centuries. With the rise of Rome they declined rapidly, worn out by war and malaria;

and by the time of Augustus, when Vergil saw them, they were already little more than ruins.

The problem therefore arises how much was left to stir Vergil's imagination and to what extent are the last six books of the "Aeneid" based on topographical fact. An English scholar, Miss Bertha Tilly, has just answered some of these questions in an interesting study called "Vergil's Latinum," based on seven years' work in the Campagna itself. The probability is that when Vergil wandered through the Campagna or looked down on the plain from the Alban Mount he saw very much what the traveller can see to-day. All that was left of the lofty cities and palaces of his imagination were earth mounds and broken walls, though a few temples must have been standing. Miss Tilly suggests that Vergil's religious mind was chiefly fascinated by the ancient cults of Venus, Juno, and Juturna which were still preserved in the deserted countryside. On the other hand, the old towns were certainly identifiable, and Miss Tilly makes a plausible effort to work out the geography of Vergilian Latium and the strategy of "the wars" between the Trojans and the Latins. She identifies the Numicus as the Rio Torto places Laurentum at its mouth near the sea, and Aeneas's first camp at ancient Ostia on the bend of the Tiber and now three miles inland. This sort of thing is a game for scholars and may be left to them. Yet such researches add a good deal to our understanding and enjoyment of Vergil and of his meaning to the Romans. For all this effort of the imagination, this false history and true topography, was but the background of his real theme—the destiny of Rome.

Call them not Trojans, perish the renown
And name of Troy, with that detested town.
Latium be Latium still; let Alba reign,
And Rome's immortal majesty remain.

How such a passage must have stirred their hearts—and resolved their intellectual doubts! For what they wanted was not truth but reassurance when they left their rustic gods to rule the world.

REAL POVERTY A man is poor when he has lost the confidence of his friends, when people who are nearest to him do not believe in him; when his character is honeycombed by deceit and punctured by dishonesty. He is poor when he makes money at the expense of his character; when he does not stand clear out, supreme in his idea.

If you have maintained your integrity, if your character stands four square to the world, if you have never bent the knee of principle to avarice, you are not poor, though you may be compelled to beg bread.

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Alfred Hampden Moorhouse, Editor and Publisher.

GRAND MASTERS' CONFERENCE

EARL B. DELZELL, *Grand Secretary, Iowa*

Editor's Note: We are indebted to the Alderson Reporting Company of Washington, D. C., for the transcript of the transactions of the Grand Masters' Conference. There are several names foreign to us whose spelling has been checked, but still an error may have crept in regardless of the most diligent care. Do WE HAVE AN OBLIGATION TO NEGRO FREEMASONRY?

WILLIAM J. BUNDY (North Carolina): No one realizes more than I do that this is a difficult question to discuss. Since I have been thinking about it and studying it in the preparation of this address, I realize it more than I did when I agreed to attempt to discuss it at this Grand Master's Conference.

Some say that this question should not come before this conference, which has no power to legislate; that a discussion will serve only to agitate. Some say that Negro Freemasonry is clandestine and no more. Some say it is a subject that we shall have to think about later, but there is nothing to do about it now. Others say that we owe Negro Masonry no obligation; others say we owe it the obligation to leave it alone and not meddle in its affairs. Others say we should recognize the origin of Prince Hall Negro Masonry to be legitimate and regular in the light of Masonic law and usage of that day. Many say that we should recognize that the Negro Masons are Masons, work in parallel lines but permit of no intervisitation. As one man says: "Let them have their Masonry, and we'll have ours."

There are Negro lodges and Grand Lodges besides those of the Prince Hall affiliation. They grew up in different ways and called themselves Masons. The Prince Hall group lay claim to legitimacy of origin and authenticity, and of being lawfully constituted.

This group gets its name from the name of the Master of its first lodge, Prince Hall, Master of African Lodge No. 459 in Boston, chartered by the Grand Lodge of England in 1784, having theretofore operated as an army lodge, or its members having been initiated by an army lodge. Yet, it must be remembered that there was a Provincial Grand Lodge in Massachusetts at the time.

African Lodge No. 459 subsequently created other lodges in Philadelphia, Pennsylvania, and Providence, Rhode Island, and the lodges so set up formed themselves into a Grand Lodge in 1791. African Lodge was erased from the British roll in 1813.

Many Masonic students think that we should give counsel and cooperation to the Prince Hall affiliation as against other Negro Masonic groups. Why should we meddle in the affairs of conflicting groups or affiliations of Negro Masons when we do not officially or formally recognize any of them.

If the Prince Hall Masons are entitled to more con-

sideration at our hands, it is because of the true Masonic principles they teach and practice, and that only.

In considering this matter, we cannot and should not consider it except in the Masonic light. In doing so, we recur to the fundamentals, and, in so doing, the first thing that occurs to us is "The Fatherhood of God and the Brotherhood of Man." This we must profess to believe in order to be made Masons; and we do believe it, in sincerity and in earnestness.

What the Negro Masons want is the removal of the word "clandestine."

Masons in other Grand Jurisdictions have told me, and it is also my observation, that it is generally the better type of Negro who is interested in Masonry and who becomes a Mason. It is a settled fact that their work is almost, and sometimes wholly, like ours. It is generally the more intelligent Negro who is interested in becoming a Mason.

Masonry appeals to the better nature of a man of another race as it does to one of the white race. In my practice of law, in a state where a sizable portion of the population is composed of Negroes, I have come to respect the industry and make-up of the better class Negro, those who are concerned with improving their lot. They realize, as I think we realize, that the improvement of the condition and lot of the Negro, shall, in large part, come from within himself. He appreciates help, but he knows he must do the most of what is necessary himself, even if the help comes from on High.

"Do We Owe an Obligation to Negro Freemasonry?" Yes, the obligation to leave it alone and not meddle with it. Let the Negro have his Masonry if he wants it; if Masonry will make him a better man, let him have it. If it is good for the white man, it is good for the Negro.

This without formal recognition as we interpret it and without intervisitation, but recognizing that Negro Masons are Masons, as we recognize that Negro Christians are Christians. Let them have their own Grand Lodges, and let us have ours, as we have had. I think they will be better satisfied if we do not attempt to meddle in their affairs or to absorb them.

We owe every man the right of life, liberty, the pursuit of happiness, education, to make a living, to improve his lot, and to better his condition in life. So it is with Negro Masonry. It will make the Negro a better man, as it will make the white man a better man.

COMMENTS

MELVIN M. JOHNSON, P. G. M. (Massachusetts): * * *

By instruction of my boss, the Grand Master, I stand ready to give some factual information rather than to discuss the subject, except, let me say, that I think I

am, as a Senior Past Grand Master of a Grand Lodge in the North, in 100% agreement with my brother from the South in his conclusions, although not in some of his premises.

* * * * *

On March 6, 1775, Prince Hall and 14 other free colored men were initiated in Boston by Army Lodge No. 441 of the Irish Constitution and the British Army. It was a perfectly legitimate initiation by an army lodge. They did not violate any doctrine of the exclusive jurisdiction for two reasons: There was no such doctrine at that time. It is purely an American invention, and it did not become established until many years after that time. The second reason that there were then, and continued to be during the period of the organization of the Prince Hall Grand Lodge, two Grand Lodges in Massachusetts. One of them was originally established as a Provincial Grand Lodge by England, and the other originally established as a Provincial Grand Lodge by Scotland.

During part of the period there was also another lodge which had been chartered by Scotland that was not affiliated with either of the others. All were regarded as legal at that time although they had begun to debate the matter of exclusive jurisdiction, but there was no such thing in those days.

On July 3, 1776, one day before a most memorable day in our history, African Lodge No. 1 organized by authority from the Army Lodge. It obtained a license or a permit. I say it was recognized under authority of the Army Lodge. That was in accordance with the custom of that day and not of today. It obtained a license or permit from John Rowe of Boston, then Provincial Grand Master for North America, appointed by the Grand Master of England, which authorized African Lodge No. 1 to be allowed to appear publicly in procession to bury its dead.

The permit as it was called did not expressly authorize conferring of degrees, but it did authorize them to act as a lodge in certain public function. Now, in almost identical fashion many lodges in this country were organized in those days. I cite, for conspicuous instances, Union Lodge of Albany, now Mount Vernon Lodge No. 3, which was organized in exactly this way.

On January 14, 1779, African Lodge No. 1 adopted regulations. These are what we would now call by-laws.

On March 2, 1784, African Lodge applied to the Grand Master of England for a warrant or charter of constitution. The application was received and granted, and on September 29, 1784, a Charter was issued by authority of the Duke of Cumberland, then Grand Master of our Mother Grand Lodge of England, authorizing the constitution of what became African Lodge No. 459.

There was no violation of the jurisdiction of anybody by that act. The Grand Lodge had issued that Charter which authorized the present Grand Lodge of Massachusetts as a Provincial Grand Lodge.

The Charter was not received, however, until 1787, because a sea captain who was given by the Negroes in Boston the money to pay for the lodge, pay for the

Charter, and get it from the Grand Lodge of England found use personally for this money. A second time the Negroes sent the money over by another man, and he also embezzled the money. The third time—they tried it again—the money was delivered and the Charter was delivered to Captain Scott on March 10, 1787. They came over here and African Lodge No. 459 was formed and was formally organized under that Charter, with Prince Hall as Worshipful Master.

Then African Lodge became a Mother Lodge. That is not the custom today. It was the custom in that day and it is our duty to measure the legality of an act as of the time when the act was performed. It would be absolutely illegal today. It was just as legal then as any other act could be.

They then proceeded to establish other lodges in other states and Massachusetts, and on June 24, 1791, a Grand Lodge was organized by the Negroes. That was one year before the two white Grand Lodges legally existing in Massachusetts, concurrently joined together, so there was no single Grand Lodge then composed solely of Whites that even claimed exclusive jurisdiction within Massachusetts.

At the time when the St. John Lodge and the Massachusetts Grand Lodge were both exercising jurisdiction in Massachusetts, this third Grand Lodge was formed by the same kind of authority.

Incidentally, the Prince Hall Charter of this African Lodge, I think, is the only Charter issued by authority of the Grand Lodge of England or its Grand Master to an American lodge which exists today. These boys have something that we do not have and they take great pride in showing it to us. I personally have examined that Charter and it is obviously authentic.

In fact, in 1791 when the Prince Hall Grand Lodge was first organized, if my recollection is correct, there were only four independent Grand Lodges in the whole of the United States. In other words, the Prince Hall Grand Lodge is older than any Grand Lodge represented by almost everyone in this room, or the vast majority.

* * * * *

THE EFFECT OF WAR ON THE FUTURE OF FREEMASONRY

RICHARD A. KERN (Pennsylvania): Lest there be any doubt in your minds on this point, please be assured that my selection to present this topic is not based on any claim or assumption that I have the gift of prophecy. * * * * *

Nevertheless, trying to predict the future is a daily occurrence in our lives. The merchant stocks his shelves with goods that he expects to sell in the season that lies ahead. The physician who sees a patient states his prognosis; his opinion as to the probable outcome of the illness in question. The banker when he grants a loan to a client is in essence predicting that the borrower will be able to repay the money on a specified date.

* * * * *

It is, therefore, logical to approach the question of the effect of the war on the future of Freemasonry by

studying what has happened under such circumstances in the past.

Our country has experienced three wars that by reason of their duration and the percentage of our population engaged might be compared with the recent war—the War of the Revolution, the Civil War, and World War I.

The Revolutionary War is far removed both in time and circumstances from the conditions of today. There are few statistics of very few Grand Lodges available for study. Therefore, no sweeping conclusions can be based on the data at hand. Nevertheless, there is no doubt that the development of Freemasonry in this country was profoundly and favorably influenced by that war.

Moreover, not only are the factors responsible for that influence well understood, but those same factors, or ones that are comparable, have been operative in all our wars, including the last. Therefore, they are worthy of a brief consideration.

Many of the military leaders of the Revolution were members of the Craft. It need not be emphasized how important their example was in sowing the seed of interest in Freemasonry. What is more important, those leaders made known their membership on numerous and significant occasions to the public as well as to their brethren. I shall cite only one of them.

Brother Washington visited in Masonic lodges in various parts of the country and whenever opportunity offered. In 1778 St. John the Evangelist's Day fell on Sunday. The next day Brother Washington walked in a Masonic procession through the streets of Philadelphia, then the largest of our cities, to Christ Church to attend a service of thanksgiving arranged by the Provincial Grand Lodge of Pennsylvania in celebration of the recent evacuation of the city by the British. There he heard the sermon preached by the Reverend William Smith, Provost of the College of Philadelphia (later called the University of Pennsylvania) and Grand Secretary of the Grand Lodge of Ancient York Masons. (He had formerly been Grand Chaplain of the "Moderns.")

Such examples could not but impress both soldiers and civilians.

The military lodges that functioned in their midst brought Freemasonry to the attention of many soldiers who joined the Fraternity. Such lodges were warranted by both of the Grand Lodges then in Massachusetts, by the Grand Lodge of New York, and the Grand Lodge of Pennsylvania.

The latter, both by reason of its central location in the chief city in which so many army units sojourned, as well as its fine disregard for geographic limitations of jurisdiction, warranted eighth military lodges in the years 1778 to 1782, inclusive, five of them in other than Pennsylvania units, including New Jersey, Delaware, Maryland, North Carolina units, and his Britannic Majesty's 17th Regiment of Foot.

A number of military lodges survived the war and gave rise to civilian lodges in various places.

By far the most important fruits of the military lodges were the many brethren from all parts of the country who first were brought to Masonic light in those lodges and who then carried the torch of Freemasonry back to their homes or on to new frontiers. They must have been in no small measure responsible for the rapid growth of the Fraternity in this country in the years immediately after the war.

The opening of the Civil War found Freemasonry a small but sturdy tree, not too long removed from the blight of the anti-Masonic movement, but hardened by that grim experience and putting out new and promising shoots.

* * * * *

Less need be said about the factors that were operative in the Civil War in influencing the growth of Freemasonry. There was again a fair percentage of Masons among the military leaders, but they were perhaps not so conspicuous. Military lodges played a lesser role in proportion to numbers of men under arms and one that varied considerably from state to state.

* * * * *

The effect of the Civil War on the growth of American Freemasonry is easily seen in the record. The memberships increased not only during the war, but for a decade thereafter, at an amazing rate.

The figures in Pennsylvania are typical. In December 1865 our 174 lodges had 17,625 members. Ten years later in 1875, there were 370 lodges with 38,236 members or one Mason for every 99 of our population. In 15 years the number of lodges had more than doubled, and the membership nearly trebled.

World War I had a similar effect. Again I cite Pennsylvania figures. In December 1915 our 492 lodges had 120,546 members, or one Mason for every 67 persons in the State. Fifteen years later, in December 1930, there were 565 lodges with 214,541 members; one Mason for every 45 of the population. It should be remembered that in Pennsylvania we do not have dual membership.

Military lodges played an insignificant role in World War I. New York warranted five, of which Sea and Field Lodge No. 1, Brother Townsend Scudder, Worshipful Master, was established by Grand Master Thomas Penny by his special warrant as his own creature, and with an "extraordinary authority to meet the emergencies arising through the war." This lodge still exists at the pleasure of the Grand Master. Two military lodges were warranted by Kentucky, and one each by Connecticut, North Carolina, North Dakota, Texas, and (in the Army of Occupation) and Indiana (limited in its activities to citizens of Indiana).

But there were a great many informal local Masonic Clubs and groups that filled local needs and yearning for fraternal contacts and that, in their influence, were far-reaching. They were indeed prophetic of the role of similar organizations a generation later.

At this point let us consider the real reasons—the basic reasons—why men have knocked at the portals of

Freemasonry in such large numbers in the wake of a great war.

War, with all its horror and tragedy, has a way of bringing men to see the facts of life in better perspective. They are made to realize the true value of some fundamentals in human relationships. On of those fundamentals is brotherly love. Freemasonry offers its members a bond of fellowship that unites them all the more firmly the greater the difficulties and the dangers of the times. The farther a Mason wanders into strange places, the more is he attracted to those whom, because of this fraternal tie, he hopes and feels he can trust. Nor is he disappointed—on the contrary, the farther he gets away from home, the more does he find his Masonry means to him. Until a man has been ten thousand miles from home, in a place he never heard of, let alone ever thought of being there, and yet, after proving himself a Mason, he has found himself as welcome as in his own home lodge, he has no conception of what a thrill it is to be a Mason.

This finding of kindred souls by one another, strangers though they were up to the moment of meeting and drawn from the opposite quarters of the globe, is not lost on their non-Masonic companions. The non-Mason notices another significant thing: There is nothing democratic about an army or a navy. There is a chasm between officers and enlisted men that no amount of civilian criticism or so-called army reform can ever wholly set aside. Moreover, the private first class lords it over the mere private as completely as does the five star general. A chief boatswain's mate is more autocratic than any admiral. It must be so; military efficiency demands obedience to command.

It is therefore all the more striking in the armed forces to see the complete disappearance of any distinction of rank or rate when Masons foregather as such, not only in a tyled lodge, but in a Masonic Club where non-Masons might be present or in a liberty party of Masons bound for such a meeting.

The admiral and the seaman, second class, the private and the general meet man to man, on the level. That doesn't happen in church in the services where the enlisted men tend to take seats away from the officers.

Those things profoundly impress the non-Mason. He feels at once that these people have something that is eminently worthwhile, something that he would like to possess. I know whereof I speak; my first inkling of what Masonry could mean to a man and my own desire to become one were born of my observation of Masons in World War I.

The experiences of World War II have followed the same pattern. Without exception, every Grand Lodge in English-speaking countries has shown an increase in membership between December 1941 and December 1945. That trend has continued in 1946, and we may confidently expect that it will continue for several years to come.

The same factors were operative as in preceding wars, but they were made more effective this time than ever before and because of three new reasons.

First of these was the splendid work done, wherever

our armed forces went, by the Masonic Service Association. I wish to pay tribute here in the highest terms to the outstanding services rendered to Freemasonry by Brother Carl Claudy and the efficient members of his staff.

The second new force was that exercised by all the Grand Lodges through their foresight in organizing their Masonic Military and Naval Service Committees and in their final correlation of the efforts of those committees. They saw to it not only that the sojourners within their boundaries were cared for, but they extended their contacts by gift and letter to the far corners of the earth.

And then there was the work done by the National Sojourners, Incorporated. For the first time in any war organized Masonic activities were carried on in the most advanced areas—thanks to our officer brethren who were Sojourners and who founded their chapters by the hundreds in every theatre of war. Dual and plural membership in Sojourners chapters being permissible, one could belong to as many as money and circumstances permitted. Chapter No. 258 started to function in Tokyo about three months ago. So I was pleased to be a member not only of Philadelphia Chapter No. 16, but also of South Pacific Chapter No. 193.

The Sojourners did more than found new chapters; wherever they went, they organized and supported Masonic Clubs to which all Masons regardless of rating or rank, could belong, and to whose meetings they could bring their non-Masonic friends. I am, therefore, even more proud of my membership in the Masonic Club of New Caledonia.

These are the bright aspects of the picture, but there is a dark side, too.

We made many members after the Civil War and World War I, and we are making many more today. But did we make, or are we making *Masons* of them? In all too many instances, I fear not. Here are some of the reasons for my doubt:

Yesterday, by the way, we talked about assimilation, and various definitions were offered. May I remind you that that is an excellent medical term that has to do with the incorporation of the things we eat into our systems by the processes of digestion, and that the best way to get indigestion is to try to put too much in at one time.

The flourishing growth of Freemasonry after each great war has coincided with a period of national prosperity. But prosperous times have a way of being followed by hard times, and that did happen after each postwar era of prosperity. Each time Freemasonry showed a comparable regression.

The data are meager in the post-Revolutionary War period, but they are suggestive. In 1793 Philadelphia was visited by a scourge of yellow fever that killed 10% of its inhabitants. The following year saw the beginning of war between England and France. The latter's minister to the United States, Citizen Genet, was trying his best to embroil us in the quarrel on the side of France. Britain was impressing our seamen and had

persuaded the Dey of Algiers to prey on American commerce. On top of that we had the Whiskey Rebellion in the western counties of Pennsylvania. There are no figures on our membership, but the skimpy minutes of the few and poorly attended Grand Lodge sessions in those two years are highly suggestive of the state of the Craft in Pennsylvania.

The inflationary prosperity after the Civil War was followed by a business depression that was ushered in by the failure in Philadelphia of the banking firm of Jay Cooke and Company on Friday, September 18, 1873. So the Democrats won the elections in 1874 and for some years we continued in the financial doldrums.

During five successive years after 1875, membership in Pennsylvania declined to 34,978 in September 1880, or one Mason for each 123 of the population and a net loss of about 10%.

What happened after the prosperous times that followed World War I is well known to all of you. In Pennsylvania the membership fell from 214,541 in 1930, or one Mason in each 45 persons, to 170,138 in December 1942, or one Mason in every 60, a loss of 26%. Most Grand Lodges fared as badly.

The most important point in connection with these losses in membership during the late depression is that most of the members who fell away were those who had flocked into our lodges after the war. This has been established for Pennsylvania by Brother Matthew Galt, Jr., our Grand Secretary, by a direct study of membership rolls of lodges. I have confirmed it in the case of my own lodge.

Does that mean that we took in poorer material after the war, or that we failed to make use of good material? I am sure it is the latter; we are to blame for making merely members, not Masons. I have suspected that we were most remiss in this regard in our larger lodges. To see if there was any relationship between the size of a lodge and the steadfastness of its members in hard times, I studied the records of groups of different sizes.

* * * * *

The lodges with 201 to 400 members in 1916 gained 70.2% in good times, lost only half of that gain in the depression (49.8%), and in four years of the recent war recouped nearly 80% of that gain, and only 6 of 50 lodges had fewer members than in 1916.

Nor did it make much difference whether these "medium-sized" lodges were in large or small cities. Those in cities of over 50,000 gained slightly more in good times, but those in towns of less than 20,000 held their gains better in hard times, by 1945 recovered more than they had lost, and no small-town lodge showed a net loss as compared with 1916.

* * * * *

To see if the smallest lodges fare as well in the large cities, I checked the 15 lodges in Philadelphia and Pittsburgh that in 1916 had less than 200 members each, their total membership being 2,248. In good times they gained 90.1% (membership, 4,304); after the depression they still had a net gain of 52.4% (membership 3,427); and in 1945 their membership (3,554) was 58.1% in excess of the 1916 level.

These excursions into history and statistics have proved to me what our British brethren have known long since; the best Masons are made as a rule in the smaller lodges.

What of the future?

We may reasonably look forward to several years of plenty; but we must also expect that they will be followed by a period of stringency that will come like a thief in the night and that will last, not for months, but for a number of years. Those lean years, like the kine and the ears in the dream of Joseph, will consume much of the reserve that was accumulated in the times of plenty. Financial embarrassment will be felt by lodges and members alike. Burdens of debt will grow heavier and may prove intolerable. Members will find themselves forced to retrench and things that they value least will be the first to go by the board. If their Masonry means little to them, then they will let their membership lapse.

Such lukewarm Masons will be found chiefly among those who are admitted in largest numbers in the years of plenty. They will be proportionately more numerous in the large lodges. They will be found above all in those lodges, large or small, in which we didn't take time to teach and indoctrinate the newly obligated brethren in matters Masonic, not just during the two months (or even the single night!) when they were getting their degrees, but in the months and years that followed. They will be chiefly those who, thanks to be chiefly those who, thanks to our neglect, became Masons in name only, not Masons in their hearts.

These trends are sure to confront us; they cannot be wholly set aside, but they can be modified so as to make them relatively harmless, if we prepare now to meet them. I don't recall any prophetic utterances in the 1920's about the troubles that lay ahead of Freemasonry in this country. But this time you can't say you weren't warned.

Now is the time to see to it that our lodge and Grand Lodge finances are on a sound basis. At the risk of personal unpopularity, Grand Masters should be on the alert to curb the enthusiasm of lodges to buy or build beyond their means to pay, or, regardless of the bargain it may seem now, beyond their ability to maintain on the straightened barrier of hard times.

Now is the time to take our membership to task about the matter of making Masons as well as members. It is a responsibility in which we all must share. Lodge officers must see to it that indoctrination of the neophytes is planned and carried out. Recommenders of candidates are especially to be put to work on their proteges. But everyone in the lodge should be willing to help. I was agreeably surprised when, at a recent meeting of my own lodge, the Worshipful Master assigned me to take in tow a soldier who had just received his Second Degree. For over an hour I wandered around the Temple with him, explaining and answering questions. I went home that night feeling I had really been of some use to Freemasonry.

Now is the time to think of fostering more lodges to take care of the increasing membership rather than

letting our lodges become too large and impersonal. I strongly feel that we should limit the number that may be initiated by any lodge in a given month. Yet the trend in this country has been almost wholly in the opposite direction. Between 1931 and 1945 the number of lodges increased from 4,547 to 5,322. During the same time in 22 American Grand Lodges, including all the larger ones, the number of lodges fell from 10,312 to 9,781. Are we wise in putting more eggs into fewer baskets?

All that I have said has to do only with the future of Freemasonry within a given jurisdiction. It takes no cognizance of future relations with other jurisdictions, and not only our neighbors but throughout the world. I do not apologize for spending so much time on the problems within our own Masonic households. We have a motto in our little town that to be State-right and Nation-right we must first be community-right. It is equally true of Freemasonry that we must first be lodge and Grand Lodge right. But it is just as true that we must not let our practice of Masonic principles stop at the boundaries of our several jurisdictions.

World War II, we hope, has ushered in a new era in human affairs. From now on, men must learn to think and act in terms of all mankind, not merely in a spirit of narrow nationalism. The welfare, happiness, and freedom of this Nation are ultimately contingent on the welfare, happiness, and freedom of all the nations of the world. If civilization is to survive, men must learn to practice that basic principle of our Fraternity—the brotherhood of man.

The idea is not new. World War I was fought under that banner. It was to be the war to end wars. It could have been had we continued after that war to feel a national responsibility for the preservation of right, justice, and personal liberty in other lands as well as in our own. Instead, we withdrew from the forum of the world into the realm of our own selfish interests. We did nothing when tyranny began, now here, now there, to terrorize the little peoples, the defenseless ones; that was not our affair.

And, finally, we had to fight again, whether we wished it or not. Again, and only after great sacrifice, we have won a war to preserve our liberty and that of others. Are we willing and ready this time to assume our responsibility to mankind? Do we realize that

we must protect the freedom of others, if we would keep our own? I hope so, for if we fail again, we will probably not have another chance.

At this point, in the light of the headline I saw in the newspapers yesterday regarding the cut in our national budget, I hope that we will not be so shortsighted as to sidestep universal military training in this land. If we do, we commit national suicide.

Freemasonry shares in that responsibility. The preservation of democracy is essential to the preservation of Freemasonry. Personal liberty, the rights of the individual—this is the corner stone of the edifice of democracy. Freemasonry helped lay that corner stone in this country. Freemasonry would defend it were it ever threatened. Don't tell me that Freemasonry is a "fraternal order" that has, or should have, nothing to do with politics—with the working, the functioning of politics, and with individual politicians, I grant you; but with political philosophy, decidedly no. Democracy is the very essence of Masonic principle and doctrine. Freemasons are the champions of democracy wherever Freemasonry exists; else why would the enemies of democracy in any land first of all seek to destroy Freemasonry? Personal freedom, the brotherhood of man, under the Fatherhood of God—these are our colors; let us own them proudly before all the world.

Freemasonry is on the threshold of an era of new and greater usefulness and service to mankind. I predict a future in which Freemasons throughout the world will be in ever closer fraternal relations. I foresee more and more personal contacts with our brethren wherever they may be—contacts based on official recognition of Grand Lodges that are worthy of recognition by reason of the soundness of their principles and the integrity of their members, and not merely on the basis of some genealogical quibbles. I envision a future when Freemasons uphold their brethren who are fighting the battles of democracy in lands less fortunate and enlightened than our own, giving them not only moral and spiritual support but material aid if need be. We are our brother's keepers.

This then, is my dream of a greater Freemasonry. It is up to you, the titular heads of the strongest groups of Freemasons in the world, to furnish the inspiration and the leadership to make that dream come true.

MASONRY'S PLACE

What of your Masonry? Is it put by
Doffed with your apron, forgotten—to lie
Dormant and void, inefficient and vain,
Till in the lodge you resume it again?
Listen, my brother, true Masonry dwells
Out in the world, not in dungeons and cells.

It feeds the hungry, defends the oppressed.
Lifts those that languish and soothes the distressed.
Masonry's place is in shop, street and store
Fully as much as behind the tiled door;
'Tis not a thing to be hidden away.
It should be worn, used, and lived every day.

MORE LIGHT (?)

CONRAD HENRY MOEHLMAN, PH.D., D.D., Rochester, N. Y.

[EDITOR'S NOTE: Doctor Moehlman was born in Meriden, Connecticut. He got his degree of Ph.D. at the University of Michigan in 1918, and obtained his theological training at Chicago and Rochester. Since 1907 until his retirement in 1944, he has been connected with the Rochester Theological Seminary, holding the James B. Colgate professorship in the History of Christianity, since 1928, in the consolidated Colgate Rochester Divinity School. He is a specialist in Hebrew literature, Biblical languages, New Testament interpretation and church history. He is the author of several outstanding books: *The Protestant-Catholic Mind*; *School and Church*; *The Church as Educator*; *The Unknown Bible*; *The Story of the Ten Commandments*, and many others. Called back to his active service, he is at present lecturing on philosophy at the University of Rochester.]

In Baldwin-Wallace College, a course in Religion is required for the Bachelor's Degree, and chapel attendance is not optional. Since the annual catalogue states these requirements, it seems so strange to the average outsider that the Roman hierarchy should permit the innocent faithful to enroll as degree students and then, dramatically, order their withdrawal under the threat of the imposition of ecclesiastical penalty.

To instructors in Religion courses in some American colleges, however, this sort of procedure is not an exceptional experience. It is not a fair method either to the naive Roman Catholic student or to his even more innocent teacher. To meet the requirements of Canon Law, a teacher would need to take a graduate course at some Roman school, and then he would discover that there are such disagreements in the ecclesiastical courts that the same case is decided sometimes four times by the same court. Why bishops, monsignors, Newman Club advisors, etc., permit their charges to take courses in Philosophy and Religion and thereupon insist upon their withdrawal because of the risk of contagion might seem to indicate that the modern environment is taking a heavy toll of the faithful. Was the French Catholic right who wrote: "The priests are alone charged with keeping the whole of it in force, and this is impossible unless they are initiated into the system when they are young, and kept from the influence of modern culture and especially from science."

What follows is derived, often by direct quote, from these ecclesiastically approved and authoritative books: Bouscaren, *Canon Law Digest*, two vol.; Father Conway, *The Question Box*; *The National Catholic Almanac*, any year Woywood, *The New Canon Law* and also *A Practical Commentary on the Code of the Canon Law*. Non-Catholics should become a bit familiar with the exclusiveness and religious isolationism of American Catholicism. Here is an introduction to the problem.

1. *May a Roman Catholic participate in non-Catholic worship?*

"It is unlawful for the faithful to assist in any active manner, or to take part in the sacred services of non-Catholic. . . . Visiting a non-Catholic church as a sight-seer is not forbidden, but one may not be present at non-Catholic prayers, services, or sermons either in a church or elsewhere" (W. II, 59).

2. *May a Roman Catholic join non-Catholic societies and cults?*

The Independent Order of Good Templars, the Odd Fellows, the Sons of Temperance, the Knights of Pythias are forbidden societies "without, however, the excommunication." "Private membership may be retained, if there is no scandal, if there would be grave loss, if there is no danger of perversion, if the society is not permitted to bury the member" (W. II, 485).

3. *May a Roman Catholic join the Masonic Order?*

Enrollment "in the masonic sect" incurs *ipso facto* excommunication (W. II, 484).

4. *May a Roman Catholic join the Y M C A?*

"The Holy See has issued a warning against the Young Men's Christian Association and an exhortation to the bishops of the Catholic Church to keep Catholics from joining the Association because it leads to rationalism and religious indifferentism."

Certain publications of the YMCA are forbidden *ipso jure*. "It is especially young students of both sexes who are endangered. They are first shaken in their traditional faith, then led to hesitate between various opinion, next brought to universal doubt, and finally induced to acquiesce in a vague sort of general religion which is certainly far other than taught by Our Lord Jesus Christ" (B. I, 608, W. II, 611).

5. *May Roman Catholic clerics join or attend meetings of Rotary Clubs?*

It is not expedient for Ordinaries to permit clerics to become members of Rotary Clubs or to attend their meetings, according to the Sacred Consistorial Congregation (B. I, 617).

6. *Does the Vatican favor the union of Christendom?*

The pan-Christian movement which strives to "unite all Christian denominations by compromise upon a common platform of admitted doctrine" was clearly and finally repudiated by the Encyclical of Pius XI on the "promotion of true Christian unity" in 1928: "It is evident that the Holy See can in no way participate in these meetings, and that Catholics are not permitted to favor or to cooperate in such undertakings" (B. I, 619 ff.).

7. *Are Anglican Orders valid?*

"Anglican orders were declared invalid under Pope Leo XIII who had the question of their validity thoroughly investigated and gave the decision September 18, 1896, in his bull 'Apostolicae Curae'" (NCA, 205).

8. *What are the "principal heresies"?*

The *National Catholic Almanac* enumerates almost two score, including Anabaptism, Anglicanism, Bap-

tists, all Calvinists, Christian Science, Congregationalism, Greek Heresy and Schism, Lutheranism, Methodism, Mormonism, Quakers, Rosicrucians, Unitarians, Universalists, Waldenses (NCA, 1945, 246 ff.).

9. *May a Roman Catholic contribute money to the erection of buildings of heretical bodies?*

"A Catholic may not contribute money toward the building of an heretical church, or give his work gratis" (W. II, 59).

10. *May a non-Catholic sing in a Catholic choir?*

"It is forbidden that non-Catholics sing in the choir." Only temporarily, when a Catholic cannot be had and provided the Catholics do not object, may a non-Catholic organist play the organ (W. II, 60).

11. *What, according to Roman Catholicism, is the relation between Church and State?*

Both Church and State were instituted by God "and in that respect are alike competent and independent of each other . . . the spiritual power should get the preference in a conflict of jurisdiction. . . . For the sake of peace the Church has been obliged to allow the civil power certain rights in ecclesiastical affairs to obtain assurance from the civil power of the free exercise of her most essential rights . . ." (W. I, 2).

12. *May members of the hierarchy be tried in civil courts?*

"All lawsuits against clerics, both civil and criminal, must be brought into the ecclesiastical court, unless other provisions have been made legitimately for some

countries (Canon 120)." Cardinals, legates, etc., may not be sued in the secular courts in matters relating to their offices without permission of the Holy See" (W. I, 52).

13. *Has Church or State jurisdiction over matrimony?*

" . . . the church alone, to the exclusion of all secular powers, has jurisdiction over the marriage contract of Christians. . . . If it is a sacred contract, an essentially religious act, the secular power has no authority over such a contract of Christians. It is not probable that the modern governments of Christian nations will ever again admit that right of the Church." (W. I, 560).

14. *Is marriage a "lay sacrament" and possible without the presence of the priest?*

" . . . the contracting parties administer the sacrament to each other" (Question Box, 329).

"When a priest will not be available for a period of time such as a month, a Catholic couple may marry by expressing mutual consent before two witnesses" (Nat. Cath. Almanac, 232).

15. *May a Roman Catholic order his body cremated?*

"Ecclesiastical burial is to be denied to a person, who gave orders to have his body cremated and has persevered in that disposition until death," even if cremation is not carried out! If civil authorities insist upon burial in consecrated ground, clergy must take no part in the burial and must protest the deposit of the ashes of those cremated in consecrated ground (W. II, 65 ff.).

The Craft at Work

GRAND ENCAMPMENT

The most Eminent Grand Master of the Grand Encampment of the United States, John Temple Rice, of El Paso, Texas, has sent out his General Order No. 3, announcing the appointments of those distinguished Knights who are to visit the various State Grand Commanderies as representing him and the Grand Encampment of Knights Templar. These visitations are beyond any question of great value and the Knights Templar throughout the country profit by them immensely.

He has also issued Bulletin No. 5, announcing the death of Right Eminent Past Grand Commander Aubrey Prosser of Illinois, Trustee of the Grand Encampment, which occurred in Evanston, Illinois, November 30, 1947.

Also he announced the appointment of Right Eminent Sir Knight Charles Vernon Eddy, Past Grand Commander of Virginia, to the office of Right Emin-

ent Grand Captain of the Guard, and the installation of the following Grand Officers of the Grand Encampment by the Grand Master:

Sir Louis Henry Wicber, Past Grand Commander of Ohio, installed Right Eminent Standard Bearer, on October 6, 1947, at Cincinnati, Ohio.

Sir Paul Miller Moore, Past Grand Commander of Pennsylvania, installed Right Eminent Grand Sword Bearer, on October 17, 1947, at Pittsburgh, Pennsylvania.

Sir Ansel Alva Packard, Past Grand Commander of Connecticut, installed Right Eminent Grand Warder, on October 16, 1947, at Stamford Connecticut.

Sir Charles Vernon Eddy, Past Grand Commander of Virginia, installed Right Eminent Grand Captain of the Guard, in October 21, 1947, at Norfolk, Virginia.

SHRINE BURNS MORTGAGE

At a special meeting of Almas Temple, Oasis of Washington, D. C., the mortgage, representing an original debt of \$165,000 on the Temple was burned November 28, 1947. The real estate upon which the Temple building was built was purchased in 1925 for \$135,000. The building was not started until 1929, and was opened the following year. More than 1,500 Shriners and their wives were present at the ceremony of burning the mortgage, when Charles Jacobsen, 87, and now, the oldest member of the Temple, touched the match to the evidence of a once rather heavy indebtedness.

ONE FAMILY

Five brothers and a son of one of them became members of Zor Shrine Temple at Madison, Wisconsin, at the fall ceremonies. They are the following members of the Massey family—Dwayne,

Wendell, Wright, Oswald, Glenn, and Orville, son of Glenn Massey.

MASON LEAVES \$300,000

Gwin Samuel Butler, a member of Hillah Shrine Temple of Ashland, Oregon passed away last July at the age of 93. A member of Asaland Lodge No. 23, A. F. & A. M., for 67 years, he was Past High Priest of Siskiyou Chapter No. 21, Royal Arch Masons, and Past Commander of Malta Commandery No. 4, Knights Templar. He left an estate of some \$300,000 which, except for \$3,500, is to be divided between the Shriner's Crippled Children's Hospital at Portland and the Ashland Elks Lodge, for the transportation and maintenance of local crippled children and for providing milk, eye and dental care, and other necessities for poor children.

TENNESSEE

The Grand Lodge, F. & A. M., of Tennessee met in Nashville, January 28 and 29, 1948. All Grand Officers were present except three, fifteen Past Grand Masters, 170 Past Masters, and the representatives of all the Subordinate Lodges except fifty-eight.

A net gain in membership of 5,030 was reported, making a total of 57,274. Appropriations recommended by the Ways and Means Committee were approximately \$142,000, of which \$70,000 is for the Masonic Widows' and Orphans' Home, including outside maintenance. Forty-seven fifty-year buttons were issued, and Certificates from the George Washington Masonic National Memorial Association were presented to fifty Lodges that had contributed on the basis of \$1.00 per member.

A. Lacy Price, of Jackson, was elected Grand Master, and Thomas Earl Doss was reelected Grand Secretary.

TYLER RETIRES AT 80

A. W. McConnell, Tyler of Grants Pass Lodge No. 84, Grants Pass, Oregon, for 24 years, retired at the end of 1947, being over 80 years of age. He never missed a meeting during these years, serving 705 consecutive meetings of all kinds. Proficient in degree work, in which he often participated, the Lodge conferred upon him the distinction of Honorary Past Master.

100TH ANNIVERSARY

Franklin Lodge, No. 57, F. & A. M., of Franklin, Louisiana, celebrated its 100th anniversary, January 24, 1948. Mr. E. R. Butts, Chief of the Budget Division, Department of Justice, Wash-

ington, D. C., and a Past Master of Justice Lodge No. 46, District of Columbia, delivered the principal address in lieu of the Hon. Tom C. Clark, U. S. Attorney General, who was unable to attend the celebration. Other speakers included Past Grand Master Q. T. Hardtner of the Grand Lodge of Louisiana, Past Master of the Franklin Lodge who was former attorney of the state. The distinguished guests included Charles F. Buck, 33°, Sovereign Grand Inspector General in Louisiana of the Southern Supreme Council, Scottish Rite; five Past Grand Masters of the Louisiana Grand Lodge and a number of Grand Lodge officers.

Robert E. Brumby, 32°, Past Master of Franklin Lodge, delivered the address of welcome. Some 1,500 persons were present of whom more than 600 were Masons. The entire program was broadcast over KANE at New Iberia and KSIG at Crowley. The remarks of the Attorney General of the United States, delivered by Mr. Butts, were also broadcast over WWL at New Orleans, owned by Loyola University.

TEMPLE TO BE ERECTED

The contract for the new Grand Lodge Memorial Temple of the Grand Lodge, A. F. & A. M., of Texas, to be erected in Waco, was signed on December 12, 1947. The pen used in signing the contract was presented to the Grand Lodge by Horace K. Jackson, Grand Master, with the request that it be placed in the Museum of the Grand Lodge Temple. Ground for the new Temple will be broken shortly.

PORTRAITS OF GREAT MASONS

The Museum and Library of the United Grand Lodge of England in London have arranged to exhibit each month the portrait of one of the great Masonic leaders of the past. The series was opened with the portrait of "Anthony Sayer, Gentleman," who was elected the first Grand Master of the Grand Lodge of England in 1717, then known as The Most Honorable Society of Free and Accepted Masons. He was succeeded by George Payne the next year. The term "gentleman" as applied to him describes his gentle manners "and sense of calm dignity," rather than any rank in the so-called higher strata of English society. The portrait was painted some time before his death, which occurred either late in 1741 or in 1742.

The next portrait to be exhibited will be that of Thomas Dunckerley who, among the Masons of England, occupied

a most distinguished position in the labors of the Craft during the latter part of the 18th century. Born in London, October 23, 1724, he was initiated into Masonry in January 10, 1754, in Lodge No. 31, which then met at the Three Tuns, Portsmouth. He became very active in the Craft, and organized a few Lodges aboard ships as a sailor, which occupation he followed for 26 years. After leaving the sea he became more active in his Masonic labors; helped organize an Occasional Lodge and promoted Royal Arch Masonry all over England. He was equally zealous as a Knight Templar and as a Mark Mason. In 1767, he was appointed Provincial Grand Master of the Provincial Grand Lodge of Essex and, at different times was in charge of the Provinces of Bristol, Dorsetshire, Gloucester, Somersetshire and Herefordshire. In the archives of the United Grand Lodge of England there is a charge or oration delivered by Lord Dunckerley in April, 1757, entitled "The Light and Truth of Masonry explained." He died in 1795, at the age of seventy-one.

NEW TEMPLE

Past Grand Master Bascom Giles, Acting Grand Master of the Grand Lodge of Texas, A. F. & A. M., laid the cornerstone of the new Temple of Hidalgo Lodge No. 1036 at Edinburg, Texas. The new Temple will serve the Lodge; R. A. M. Chapter No. 434; Hidalgo Council No. 353, R. & S. M.; Hidalgo Commandery No. 34, K. T.; O. E. S. Chapter No. 473, and the Rainbow Assembly for Girls.

Chartered in 1910 the Lodge has met in rented quarters since then. The movement for a Temple was started in 1936 with the purchase of a \$1,000 United States Savings Bond, and each year more such savings bonds were purchased. Two years ago a drive was made among individual Masons and sufficient funds were raised to warrant the construction of the new Temple which is expected to be ready for occupancy this month.

That country is richest which nourishes the greatest number of noble and happy human beings.—*Ruskin*.

MASONIC FELLOWSHIP

The First Manhattan (New York) Masonic Fellowship Foundation, formed by 7,000 Masons in that District, has made splendid progress in arranging with hospitals and sanitariums to carry out its plan to take care of chronically ill persons regardless of their race, creed or

color. Not being able to find strictly nonsectarian institutions of the kind desired, the Foundation decided to assign their patients to three institutions embracing the Protestant, Roman Catholic and Jewish faiths, which are accustomed to accepting patients of all faiths for treatment. These were The Jewish Sanitarium and Hospital for Chronic Diseases in Brooklyn; St. Barnabas Hospital for Chronic Diseases, the Bronx, and the Francis Schervier Home and Hospital in Riverdale.

Because of the considerable number of children suffering from cerebral palsy who are usually shunted off in hospitals with no special treatment of their disease, the Foundation made a special survey to locate a suitable institution for their care. Finally, on the advice of Dr. Winthrop M. Phelps of Baltimore, who is an advisor to the Foundation in such diseases, it was decided, upon his recommendation, to grant a young physician six months specialized training at the Children's Rehabilitation Institute in Maryland. The young physician started his course last July and should be ready to assume duties in his specialized profession some time in February. It is the purpose of the Foundation to arrange for the training of other physicians as their plans develop.

NEW MASONIC TEMPLE

On November 11, 1947, the Grand Lodge A.F. & A.M. of Alabama met at West Jefferson County, and laid the cornerstone for a new Masonic building being elected by Acadia Lodge No. 670, of Flat Creek, Alabama. Grand Master Clarence E. Michaels conducted the ceremonies, assisted by other members of the Grand Lodge and local members active in the Craft.

The new two-story structure will take the place of the old building which was destroyed by fire in 1926. Since then the meeting place of the Lodge has been in a hall at Powhatan, situated on Little Warrior River near Port Birmingham. The lot on which the new Temple is being built was donated by Mr. Jim Brasfield, and it within two miles of the site of the original Temple.

190TH ANNIVERSARY

Blandford Lodge No. 3, A.F. & A.M., of Petersburg, Virginia, celebrated its 190th birthday on September 9, 1947. C. Frank Wood, Secretary and Historian, gave a brief history of the Lodge. Many brethren from different parts of Virginia were present and from the States of Washington, Ohio, Arkansas, Texas

and Michigan. The distinguished guests included Harold R. Stephenson, Grand Master of the Grand Lodge of Virginia; Reinhardt Becker, Grand Pursuivant; Alexander M. Conner, Grand Commander of the Grand Commandery, Knights Templar of Virginia, and Rennie L. Arnold, Second Ceremonial Master of the North America.

Many of the charter members of Blandford Lodge were from Scotland and worked under a Charter from the Grand Lodge of Scotland from 1757 to 1778, when the Grand Lodge of Virginia was constituted. Capt. Peter Thompson, an early settler in Petersburg, was a member of Aberdeen Lodge of Scotland and made a journey there with the petition of Blandford Lodge, which he presented to the Grand Lodge of Scotland then in session in Edinburgh. The petition having been granted, the charter was signed by Sholto Charles Douglas (Lord Aberdou), Grand Master of the Grand Lodge of Scotland, September 9, 1757, to "Blandford Lodge located in the Town of Blandford, Prince George County, Province of Virginia."

AGE

By Curt A. Mundstock
It isn't your bones that determine your age,
Nor the fact that you're stopped and gray,
It's the state of your mind that tells the story
In an incontestable way.
If you fail to be thrilled by the thoughts of love—
If your zest for life has turned cold—
If you worry and doubt and feel despair,
My friend, you are growing old.
It matters not what your age might be,
Whether eighty or twenty-two;
If your mind is wrinkled and set and closed,
For useful endeavors you're through.

MASONIC HOME FOR SCOTLAND

The Grand Lodge of Scotland is endeavoring to raise a centenary fund in connection with its Scottish Masonic Benevolence which will be used to establish homes for aged brethren and their dependents. A goal of £100,000 has been set for the purchase of mansion houses in suitable locations, which will be used as homes until circumstances permit the building of cottages in addition. The accomplishment of this splendid purpose will be of tremendous benefit to those whom misfortune and ill-health have overtaken.

DUTY OF A MASON

The duty of a Mason is to endeavor to make a man think better of his neighbor; to bring together those who are severed or estranged; to keep friends from becoming foes, and to persuade foes to become friends. To do this, he must needs control his own passions. For anger is a professional enemy to counsel—it turns friendship into hatred.—*Morals and Dogma*

DR. C. H. MERZ DIES

Dr. Charles Hope Merz, former editor of the Sandusky Masonic Bulletin, died in a hospital in his home city in Ohio.

He is survived by his widow, Sadie E. Prout Merz and one son, Charles Merz, an editor of the New York Times.

In addition to serving the craft for twenty-seven years as editor of the Bulletin, he was the author of many books having a large circulation among Masons. Among these are "Guild Masonry in the Making," "The House of Solomon," "When Temples Were Inn," and "Ask Me, Brother."

EQUALITY

Freemasonry is alluring not only to the Mason but to the non-Mason, because of the way it gathers together men of every type, of varied training and profession, of social status as far asunder as the poles, and unites them in great fraternal fellowship. Men of lowly rank can meet on a common level with those exalted by official and social dignity. All recognize their brotherhood. Masonry teaches its members to regard men for their moral worth, not for social distinction; and brother love expresses itself in a firm grip of hand, a kindly look, and an attitude of standing together shoulder to shoulder.—*Iowa Grand Lodge Bulletin*

RESEARCH CHAPTER FORMED

A Research Chapter of Royal Arch Masons of Ohio was consecrated at Columbus, January 31, 1948, and Roscoe R. Walcutt was elected the first High Priest. Established for research purposes only, the Chapter has no power to confer degrees. Its scope of research includes fields of Masonic knowledge and information, especially that of Capitular Masonry.

The Illinois Grand Lodge of Masons is considering the construction of a Grand Lodge Temple. Where, when and the character of the building have not been determined, but such seems in the

offing as to plans, according to *The Masonic News*.

All Sorts

WOLF

A vivacious brunette of about 40 was standing on the promenade at a seaside resort, when she heard an admiring whistle from a very young sailor.

"Son," she reproved him gently, amused and somewhat flattered, "don't you try and flirt with me! I'm a grandmother."

"But, Grandmother," replied the undismayed sailor, "what big eyes you have!"

SHORTSIGHTED

"So your son had to leave college on account of poor eyesight?"

"Yes, he mistook the Dean of Women for a co-ed."

SAVAGES

Tourist (in Yellowstone Park): Those Indians have a bloodcurdling yell.

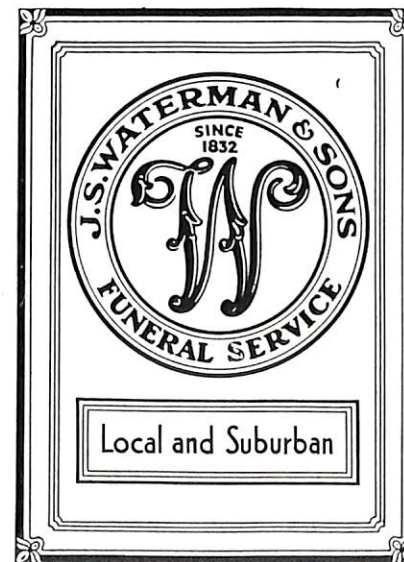
Guide: Yes, ma'am; every one of 'em is a college graduate.

MAYBE CONFUCIUS SAY

"For managers and overseers," proclaimed a great Chinese landowner, "always give me married men."

"For what reason?" a visitor inquired.

"Because," said the wealthy Chinese, "I abhor the muddled, unclear reports that have been sent in to me by bachelors. They have never had to explain anything to a wife."



AT FULL BLAST

A ruffled schoolteacher demanded of a bright-eyed 10-year-old how long he had studied his poorly-recited lesson.

"Well," drawled the little boy, "I studied from 'Blondie' until the 10 o'clock news."

FALLING STAR

The day before a big college game bombshell burst on the coach with the dean's announcement that the star player had been disqualified. The coach hurried to the dean to ask why.

The dean said, "We caught him cheating yesterday."

"I don't believe my player would cheat," the coach blustered. "What evidence do you have?"

"The star athlete sat right across from the star student. When their exam papers were compared, it was found the two were identical on the first nine questions."

"But," said the coach, "that doesn't prove anything. Maybe the player crammed."

"I can answer that best," said the dean, "by the manner in which they replied to the last question. The A

student wrote: 'I don't know.' The player wrote: 'I don't know either.'"

FLEXIBLE

A clergyman, during a parish call, noticed the little daughter of the hostess was busy with her slate while eyeing him closely from time to time. "And what are you doing, Clare?" he asked.

"I'm drawing a picture of you."

The clergyman sat very still to facilitate the work of the artist, but presently Clare shook her head in discouragement.

"I don't like it much," she confessed. "I guess I'll put a tail on it and call it a dog."

ENOUGH THEORY

The superintendent was urging the members of his staff to attend summer school.

"But," demanded one of the teachers, "why should I go to school this summer?"

"To learn to be a better teacher," answered the superintendent.

"Shucks!" she exclaimed, "I know how to be twice as good a teacher as I am."

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A Hint to Masters:

A PLAY

“As It Was Beginning”

Boston 1733

Depicting the formation of the first Grand Lodge in the Bunch of Grapes Tavern, Boston, Massachusetts, in 1773.

By M.W. REGINALD V. HARRIS, K.C., P.G.M.

Grand Historian of the Grand Lodge of Nova Scotia

- The historically accurate features of this play will be appreciated by all Masters and members of Lodges throughout not only Massachusetts but the United States and Canada.
- First appearing in the MASONIC CRAFTSMAN it will be reprinted in book form for the use of Masonic Lodges and Masters desirous of presenting the play with the accompanying dramatics.
- NEW subscribers to the CRAFTSMAN may secure a complimentary copy of the play with the regular subscription price of \$2.00 a year. Reprints in pamphlet form: single copies, 75c; in lots of ten, 50c each; 50 or more, 40c each.
- The number of principals with speaking parts are ten and even the smallest lodges will find it possible to present this interesting play for the benefit of the members.
- As an accurate portrayal of interesting days in the Beginning of Freemasonry in America this play should make a strong appeal to all Masons, particularly to the enterprising Master who is desirous of increasing his lodge attendance.

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